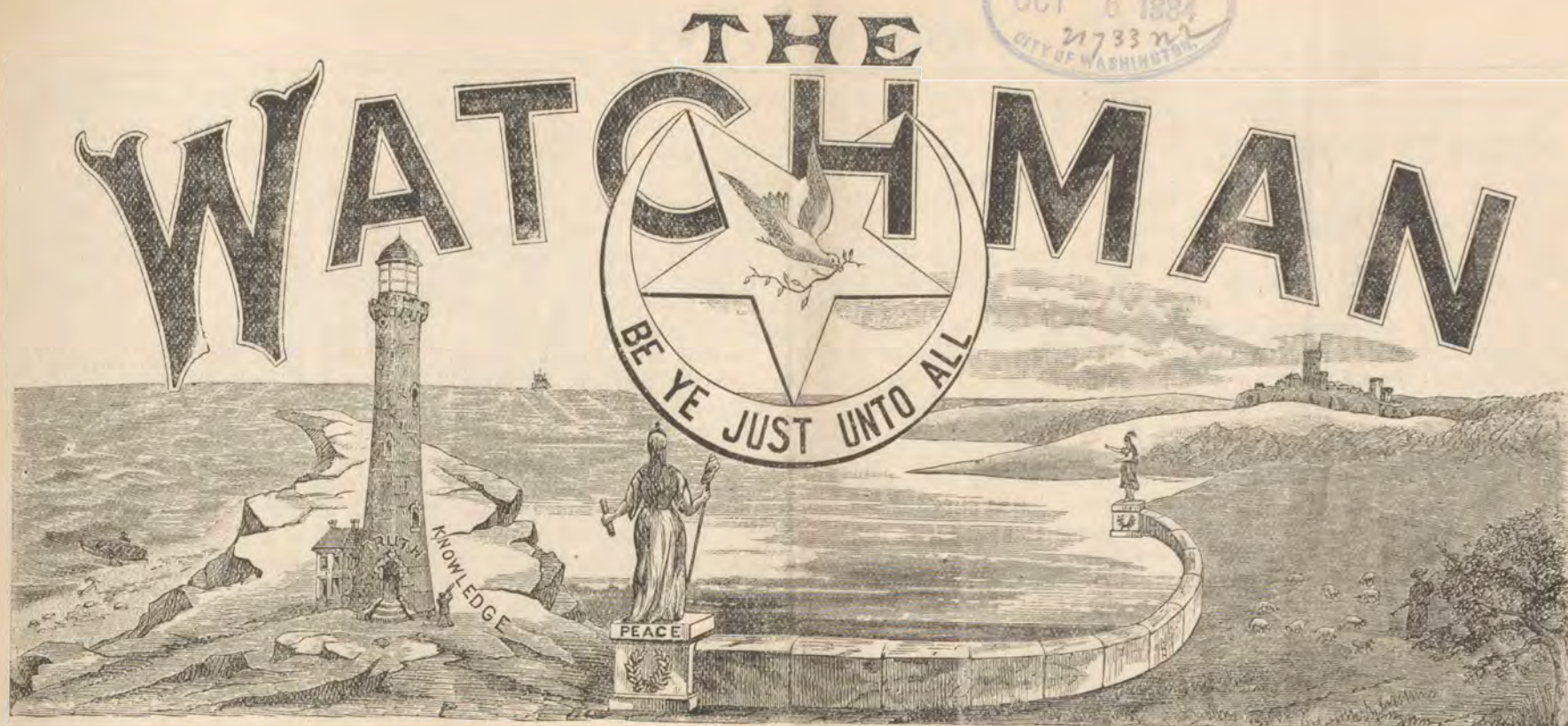


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CONTRASTS OF LIFE.

Volume 2.

SPIRIT HABITATION, OR PLANETARY LIFE.

By WATCHMAN, SPIRIT EDITOR,
A MEMBER OF THE
AMERICAN AND EASTERN CONGRESS
IN SPIRIT LIFE.

H. A. Berry, (nee Cate.),
Inspirational Writer and Amanuensis.

It is with pleasure that we devote the remaining chapters of CONTRASTS OF LIFE to the answering of questions that have been, and may yet be, propounded to us by our many readers—recognizing, as we do, that, in order for the individual to comprehend the varied topics which have been illustrated thro'out our preceding chapters, he or she must needs read each chapter carefully—reason and compare consistently, and thus, individually, acquire a knowledge of the duality of all living things—hence, of all Natural Force.

By the term "Natural Force," we, likewise, include what is known as Spirit Force—the two combined, comprise the Life-force of eternity.

We also recognize, that, by conferring together by means of these Questions and Answers, our readers will receive thoughts that will help to remove very many of the false theories which their former education and training have given them.

Let it here be understood, that, the topics illustrated thro'out our CONTRASTS OF LIFE, and the answers given, to questions, are not as coming from one individual mind, but are from many minds, and of those now in spirit life, who have passed thro' the same experiences of which they now write; and that they have made the study of Life, their chief vocation—choosing this humble medium of earth life, HATTIE A. BERRY, as the source thro' whom to transmit, to earth, these truths.

Other mediums will receive an influx of thought upon these vital topics; and, ere long, the people of earth will be awakened to a revelation of thought, such as has never been felt, in any one generation, before.

The advanced minds of the spirit world are drawing nearer and nearer to those of earth life, and, consequently, the spiritual influx of thought becomes greater.

Great agitation of thought is felt, and is participated in by both mortals and spirits; and from this, the great evolution in mental force is attained.

Thro' agitation, thought expands.

QUES. By J. L. Grant.

To the Spirit Editor of The Watchman:—Being greatly interested in the subject of the Re-incarnation of the Soul, I, therefore, read all I can get upon the subject, and have often been led to think deeply thereon; but one point which I cannot explain, is this:

That spirits who are reported to be wise men of long ago—Why do they return thro' media and say, they have no knowledge of Re-incarnation?

This looks, to me, strange, and I would much desire your answer to this question.

ANS. We can only tell you this, that there are many spirits who may rightly claim to be of the long ago, yet who are not enlightened on the subject of Re-incarnation, from the fact that they have never investigated the Laws of Life sufficiently to enable them to comprehend the intricate Laws of Spirit and Physical Life.

Many spirits, altho' they have been in spirit life thousands of years, have not learned the Law by which they may control the brain of a medium of earth. Then, again, some spirits are enabled, thro' media, to talk very fluently upon their Mythological theories, because this was the channel of thought in which they, as spirits, existed during these thousands of years; yet, if they were asked, by what *modus operandi* they spoke thro' the lips of media, they would simply say, that they inspired the medium, or else, that they entranced the brain to speak their own thoughts. This answer would not be giving the *modus operandi*, but simply the effects of that *modus operandi*.

Such spirits are apt to assume great knowledge, and, by their fluency of speech, lead many to call them "great"; yet the untutored Indian spirit, in most cases, would be enabled to enlighten the investigator, upon the *modus operandi* of spirit control, far better than many of these so-called spirits of long ago—their fluent rendering notwithstanding.

Under this condition of things, is it any wonder that such spirits say that they know nothing of Re-incarnation?

For, let it be remembered, that, the spirit who understands the Law of Re-incarnation, must also be familiar with the *modus operandi* of spirit control.

Then, again, there are many spirits who have been Re-incarnated, at different times, while in the child-stage of mentality, and who realize but one long life experience, as uninterrupted by physical death.

They will recollect scenes and experiences, but not personalities. Such spirits would not be likely to advance any thought on Reincarnation.

(If a blind man should say, "There is no sunlight," it does not follow, that there is no such light.—This is used as a comparison.)

QUES. By Franch.

In Re-incarnation, is the Brain of the physical being, at birth, formed and proportioned in accordance with the mental unfoldment of the spirit Re-incarnating; or, in accordance with the assimilated mental unfoldment of the two physical parents; or, in accordance with existing and acting Planetary conditions?

ANS. The formation of, or, in other words, the development of the organic faculties of the Brain, is determined by the Psychic or Soul-influence of the Re-incarnating spirit upon the Psychic or Soul-power of the parent mother.

When the Soul of a spirit being is about to be Re-incarnated, the parent mother will be magnetically environed by a halo of protoplasmic spirit atoms. These atoms or halo, form a protective force around the mother, and it is in this halo, that the spirit about to be Re-incarnated, will exist. This forms a perfect battery between the

spirit and the mother, and the mother receives nothing but what comes thro' this magnetic halo—hence, the very being—body and Brain—of the child—body is formed out of the mother's environment, which are the Soul-emissions of the spirit who is being Re-incarnated.

In regard to the effects from Planetary conditions, we will here state, that every physical body or being is directly influenced by one or more Stella orbs, and that the conjunction of Planets, at the birth of a child, will greatly influence the incidental life experiences of that being.

In our previous chapters, we have touched upon the Planetary Laws, as influential agencies toward the human body.

QUES. Is the Soul confined with the body during gestation? Or, is it as free to roam thro' Space, during that period, as is the Soul of a mesmeric subject, during the time that its body is under the influence of the mesmeric trance state?

ANS. During gestation, the Soul of the new being, if it be not that of a Re-incarnated spirit, is part of the male and female parents. It is a germinal growth from the two.

Here is where a distinction should be made between the Soul of protoplasmic origin, and one of Re-incarnation. And, on account of this distinction, it renders the subject difficult to be comprehended by the average reader: yet, it is by the clairvoyant and Psychic force of being, that one may distinguish the difference.

The great economy of Nature, is here noticeable, when we remember, that, a Soul, once germinated, is a living identity forever, tho' not, at all times, subject to the physical laws of Life, for an existence.

A new Soul, is the result of a plastic reciprocity of the sexes thro' the mental and genital functions of being. And when a Soul is about to Re-incarnate, it must needs govern the plastic force in the two parents, during the act of coition: then, all thro' the period of gestation, the mother must be subject, as we have above stated, to the aura placed around her by the spirit to be Re-incarnated.

Continued on Fifth Page.

Contributed to The Watchman.

SPIRIT MESSAGE

From

ETTA YOUNG

To Her Father, J. H. Young.

Dear Father:—According to the development, state, and condition of its inhabitants: so is the spirit world divided into degrees, Spheres, and circles.

There are no arbitrary lines or boundaries, yet the various divisions of a circle are clearly defined; and each one on entering spirit life, or shortly thereafter, gravitates to his or her own, true condition or home; from whence he or she will progress to higher Spheres.

In passing upward from circle to circle, or from Sphere to Sphere in the same degree of development, the spiritual body meets with but a slight change: but in progressing from the seventh to the eighth Sphere, or from the first to the second degree of spirit life, the change is greater—somewhat analogous to the change, by you, called death.

In four Spheres of the first degree, there are schools for children; and in the second and third Spheres, are hospitals and nurseries, with all the necessary attachments and surroundings—Doctors and nurses, attendants and helpers.

Children are graded according to the earth magnetism they have inherited from their parents; for here, that state to which they would have attained as men and women, what their character and position would have been, had they remained in earth life, are clearly seen, and, consequently, the training and education needed to develop the good, and outgrow the hereditary evil—hence, some are nursed and partly educated in the homes of the second Sphere; while others are cared for in homes where the scenes are in more perfect accord with their natures, and where they dwell until they are fitted, by education and progression, to enter classes in higher circles or Spheres.

Many suppose that all children, on entering spirit life, become pure and good. But such is not the case.

How can a pure stream flow from an impure fountain?

When fathers, mothers, and friends study pre-natal conditions, and seek to understand how the mother's surroundings, associations, and influences affect the unborn child; how even the thoughts that float thro' the atmosphere, strike the mother's mind, and thro' her nervous system, act upon the nerve tissues of the child; how the slightest impression of love or hate of a person or thing will react and leave its impression upon the body and the mind that has not yet seen the light of day.

And acting upon the knowledge gained, surround all who are to become mothers, with the best, possible conditions; then will the Race improve in both physical and mental stature; and children will remain and be educated in their earthly homes; and the few who, thro' causes unknown, or by accident, prematurely enter spirit life, will be almost wholly brought up and educated in the magnetic influences and mother love of

their own earthly homes, and their presence will be known and realized as fully as the presence of other children in the home-circle—happy homes where love rules and angels dwell.

This is a great subject—one worthy of the attention of your greatest minds, one to which we would have the so-called teachers of men, give their best thoughts and closest study.

Instead of preaching the forgiveness of sins thro' the atoning blood of a man-god, they should teach Christian women the enormity of the great sin of denying birth and earth life to the innocent babe—sending it, by their own will and act, to be nursed and educated in the child-hospitals, schools, or nurseries in the spirit world.

Of the thousands of children of premature births, borne by angel attendants to those spirit homes to be laid upon sympathetic and loving bosoms, the larger majority are the offspring of (so-called) Christian parents, and they not only deny them the right of birth, but they shut their hearts and homes against them, and refuse them the nurture and love, and the earth magnetism which they must have in order to grow and attain manhood or womanhood in the relative time in which they would have done had they remained in earth life.

In all these cases, we (spirits) take the children to other earthly homes, where there are kind, loving mothers, and these children draw their home influences for life and support from those to whom they are not bound by the ties of blood.

This does not apply to children who are born in and dwarfed by crime; children from the very lowest haunts of vice; the children of prostitute mothers, and more than beastly fathers.

These require more care and tender nursing, constant watchfulness, and more of earth's magnetic influences—hence, their homes or nurseries are found in the adjoining circles of the first and second Spheres; and their parents cannot pass out of their darkened states to higher and more beautiful surroundings, until they recognize, and are recognized by their children.

Many a mother is met by a dwarfed and vicious child, who refuses to forgive the great injury done by denying it birth and earth experiences.

At these times the child or youth is left in freedom to act out its inherited nature; but after the interview between the mother and child is over, the teachers use the incidents of the meeting as a lesson, and thus influence the child to acknowledge its parent, and often become the teacher and leader into states of happiness and peace.

Oh! that we could inspire your thoughts, and touch your pen with the magnetic forces of our Sphere; that we could arrest the attention of these Christian women thro'out the length and breadth of the land, and awaken their minds to the enormity of this great sin: could we but give to them clairvoyant sight; unroll the veil from before the Future, and show to them the spirit state of the child-murderess—they would stand appalled with horror.

Oh! ye mothers who dress in silks and satins, and occupy the fashionable

pews in your costly Churches, ye who are surrounded with all that earth can bestow, pause and think before you further go.

No atonement can avail, no blood wash out the almost unpardonable sin of that mother, who, with her own hands, or, by the aid of the confidential Physician, has destroyed the earth life of her unborn babe.

There is no mediator, no sacrifice, no offering that can be brought to stand between you and your great sin.

But you shall not come up out of the darkness of your great crime, until, under the All-father's law of compensation, you have paid the debt in full, even to the uttermost farthing.

To you, virgin daughter of the Church, would we appeal:—

Give yourself not in the bonds of matrimony, unless you love and are truly loved, and are willing to take upon yourself that high, holy, and pure state of woman—motherhood.

Sell not your person and Soul for money and position, or caste in society; for all the wealth that Solomon could bestow, and tho' you were made Queen of the earth, station nor wealth would not, could not bring peace to your sin-sick Soul in after life.

We cannot close this letter without a word of warning to those who claim to be called of God, as teachers of men:—

Why lift ye not your warning voice against this growing evil within your Churches? Why cry, "peace", where there is no peace? Why offer prayers and the blood of the atonement for a sin that cannot be atoned?

Blind leaders of the blind; teachers of error while ye know the truth! Dark and dismal will be your homes when called to stand before the Judgment seat in the after life, for your Judges shall be those whom ye have willfully led astray, and your doom to darkness and woe will be pronounced by their lips:—

"As ye did unto us in the days when we trusted our Future to your hands, and were led by your teachings, so be it now unto you."

In darkness, in solitude, or among the very lowest of those whom ye could have led into higher states and conditions, with your sin and its victims hourly staring you in the face, shall you dwell, and, with them, work out your progression: and only as ye receive and teach the truth, and, thereby, raise them, by degrees, to higher plains, shall your Souls be liberated from bondage.

Are these words too severe? Is this warning needed at the present time? Have I not overdrawn the picture and portrayed the evil as greater than the reality?

Oh, no; for I have often stood by the couch and received the unwelcome waif—often the fruit of crime—denied birth and earth life, in order that the Church might not suffer thro' scandal, and the lamb of the flock nor the shepherd father lose caste in the high-born and wealthy circle to which they both belonged.

It has been my duty to convey the precious charge to it appointed home, and, with others, watch over, nurse, and nurture it until the full time when it should have been born, and encircled in a loving mother's arms.

Oh! that my warning could be printed in letters of electric light, and be flashed into the female mind,

virgin, or wife, thro'out your so-called free and happy land.

"Free and happy"?

If possessed of spirit sight, you could, from our standpoint, view the slavish misery, despair, and woe, resultant from this one great sin, both in earth and spirit life, you would use the words no more.

Send our words out over the land, for they may arrest the attention of some poor Soul while yet there is time for repentance, and save others in the hour of temptation.

Women of America, heed our warning, and bear no more unwelcome children. Be free indeed, and invite not the state of motherhood unless alone impelled by love, love for him to whom you gave yourself in all your womanly purity, grace, and beauty, and love, pure, holy, and true, for all who may be born to dwell within, and grace your loved earthly homes.

For as ye do unto these, they being your Judges, under the All-father's Law of Compensation, shall it be done unto you.

I have been drawn on by my feelings, while surrounded by earth's magnetism, to dwell upon a subject which your teachers might well discuss and dwell upon, instead of wasting words on the state of the child in the other life—a state of which they can form no idea while they refuse to learn from those who alone can give them light.

At a future sitting, I will continue the subject of education, how these children are progressed in the bright and beautiful Summer-land.

Your loving Daughter.

ETTA YOUNG.

Written for The Watchman.

ONE DAY.

(Inspirational.)

Mark the day's decline by Western skies
Painted with the sunset's gorgeous dyes,
Once again the night is calling day
Into silent darkness far away;
Count the deeds thou hast in mercy done
Since o'er hilltops rose the morning Sun,
Wilt thy pillow bear a peaceful head
With the glow of virtue 'round it shed?
Wilt thy dreams reflect a busy day
Spent in noble toil—no selfish play?
And if thou canst say, "My Soul is clean,
I would not an act from angels screen
That my hand has done since daylight came
Lighting Eastern skies with rosy flame,
Those who injure me I've sought to aid—
All revengeful thoughts and feelings laid
Down tore'er I have and buried deep
Where love's shining waters o'er them leap,
No ill do I wish to any man
For I know they do the best they can,
I good use have made of chances all
And have answered to my duty's call."
If with truthfulness thou canst this say,
Thou hast made most precious one short day.

GENA F. SMITH.

Rockland, Maine.

The Methodist condemns the Catholic for believing too implicitly, too entirely, in his leaders and his Church dogmas, while the Atheist knows that they are each and all of them dupes and victims of old superstitions, traditions, and teachings perpetuated by false education and unfavorable social influences.—*Elmina*.

CORRESPONDENCE TO THE WATCHMAN,

By Mrs. MINERVA MERRICK, Quincy, Ill.

Formerly Publisher of

A FOUNTAIN OF LIGHT.

The publication of "A Fountain of Light," as a Periodical, is discontinued. Bound copies of Volume 1, containing 832 pages, can be obtained of Mrs. Minerva Merrick, Quincy, Ill., at 50 cents each. Postage 16 cents.

ERRATUM.

In the September (1884) issue of THE WATCHMAN, the 6th paragraph in the 4th column on the 6th page should read:—

During the next circle that we held, the spirit, after entrancing our medium (a girl 13 years old), showed us the position that a person is in when faced in a straight-jacket.

THE RESULT

OF

MENTAL ACTION.

Continued from September Issue.

Dr. Merrick (our husband) was an American, a Surgeon and Alopatic M. D., and passed an examination before the Medical Board of Toronto, Canada, and received a License, signed by Sir John Colborn, in 1830.

He was fearless and calm always, and was as successful in treating Cholera, as any Doctor we had heard of or read of.

His firmness seemed to have a good effect on his patients.

He said that he could have saved many more if they had made application sooner—when they noticed the first symptoms; but they were so much alarmed, that they would not own, without urging that they had any symptoms, altho' they had been threatened for several days, or a week.

We did not change our course of living very much, only ate oftener—had supper at 11 O'clock at night, of light food—boiled rice and milk, soup, &c.—as the Doctor thought to keep the stomach and mind engaged, would be beneficial: and it was necessary to have refreshments often, as his time was occupied constantly between Quarantine, Immigrant shed, Hospital, and patients.

The citizens remained at home, and but few suffered, and they died thro' fear. It was among transient people and immigrants that the disease prevailed.

We had not heard of mediums, or Magnetic healers—but since Dr. Merrick passed over the border, we have learned that he was a medium; and, no doubt, this was the principal cause of his successful practice of Medicine.

In his speaking to us of the effect of medicine on patients, he said, it seldom produced a satisfactory result. He would use simple remedies with but a success—his practice was soothing, instead of irritating.

He was once called in council, with a Physician in Chicago, over a patient suffering with congestive chills, and, as they did not agree, the patient and his family preferred to have Dr. Merrick "kill or cure" the man, and

under his treatment, the man was cured.

Six months afterwards, the gentleman and his family moved to St. Louis, and while there, was attacked with inflammation of the bowels, and two Physicians treated him with dry cupping. The gentleman begged them to desist, but they continued until he died.

He said, if Dr. Merrick had been there, he would not have died.

We are sure that he would not have counter-irritated him out of the world, or out of his body, but would have treated him with soft, warm, light poultices, that would have allayed the pain, if anything would.

We will cite one more instance of mal-practice by an Alopatic Doctor.

The last time that Cholera visited this Country, LeRoy Boyce, nephew of Dr. Merrick, a prominent citizen of Chicago, was attacked with symptoms of Cholera. His Physician came and administered a dose of Calomel, (the attendants said), and told him to arrange his business, as he was not likely to survive—and he died.

Was not that shock sufficient to kill any man who had symptoms of Cholera!

What, if he had not arranged his business—the law of the land was sufficient.

Such treatment would curdle the blood—and that is what Cholera affects—the separation of the blood. One part is discharged like curdled milk, and the other part becomes so solid that it cannot circulate; that is, the Electricity of the system cannot force it thro' the arteries, and the body turns black, and the spirit leaves the body.

Friends, you who have one ray of light, do not hide it under a bushel, if you do, it will not help others, and you will be in darkness yourself.

Wake up! do you not hear the trumpet sounding—Gabriel has come to wake the dead from their slumbers, that they may don their new robes, and crown their heads with new ideas; and one is, to develop healing mediums—an army of them are needed.

They can quell the patient's fears, and quiet the nerves, and stop the separation of the blood.

There is no limit to this power of healing—Jesus utilized it for the relief of suffering; and, to-day, that power is a demonstrated fact.

Dr. Merrick's opinion of medicine, and its effects, are corroborated by the following: VIZ.:—

"A Doctor's View of Doctors."

MRS. M. MERRICK.

A Doctor's View of Doctors.

Some thirty years ago, after a period of laborious study, I became the House Surgeon of a large Infirmary. In that institution I was enabled to see the practice of seven different Doctors, and to compare the results which followed from their various plans of treatment. I soon found that the number of cures was nearly equal amongst them all, and became certain that recovery was little influenced by the medicine given. The conclusion drawn was that the Physician could do harm, but that his power for good was limited. This induced me to investigate the laws of

health and of disease, with an especial desire to discover some sure ground on which the healing art might safely stand. The inquiry was a long one, and to myself satisfactory. The conclusions to which I came were extremely simple—amounting almost to truisms; and I was surprised that it had required long and sustained labor to find out such very homely truths as those which I seemed to have unearthed.

Yet with this discovery came the assurance that, if I could induce my medical brethren to adopt my views, they would deprive themselves of the means of living. Men, like horses or tigers, monkeys and codfish, can do without Doctors. Here and there, it is true that the art and skill of the Physician or Surgeon can relieve pain, avert danger from accidents, and ward off death for a time; but in the generality of cases Doctors are powerless. It is the business of such men, however, to magnify their office to the utmost. They get their money ostensibly by curing the sick; but it is clear that the shorter the illness the fewer will be the fees, and the more protracted the attendance the larger must be the "honorarium." There is, then, good reason why the Medical Profession should discourage too close an investigation into truth.

But outside of this Fraternity there are many men desirous of understanding the principles of the Healing Art. Many of these have begun by noticing the style of the Doctor's education. They find that he is taught in "halls," "Colleges," and "schools," for a certain period of time; and then at about the age of two-and-twenty he is examined by some experienced men, and, if considered "competent," he pays certain fees, and is then licensed to practice as Physician. As all regular Doctors go thro' this course, it is natural that all should think and act in a common way, and style their doctrines "orthodox." It is equally certain that to such opinion the majority adhere thro' life. But it has always happened that many men and women have aspired to the position of Medical Professors, without going thro' the usual career; or, having done so, they have struck out a novel plan of practice, which they designate a new method of cure. These have always been opposed by the "orthodox," and the contest is carried on with varying success until the general public give their verdict on one side or the other.

THOMAS INMAN, M. D.

Consulting Physician to the Royal Infirmary, Liverpool; Lecturer, successively, on Botany, Medical Jurisprudence, Therapeutics, Materia Medica, and the Principles and Practice of Medicine, &c., to the Liverpool School of Medicine, &c. Author of "Ancient Faiths and Modern," and "Ancient Faiths embodied in Ancient Names," &c., &c.

London, Eng., 1876.

Let the pure and noble deeds be registered in characters that may live. Let not evil be registered, but let it be cast into outer darkness. Let it be noble and heroic valor, and not the barbarous murder, which fills the page. Let the mind become familiar with lovely truths. Let not the calumnious whisper be breathed upon the air, nor the tongue be used in idly descanting

upon trifling matters. There are noble achievements to be won. The powers of this life should be given to that which will elevate and inspire.

Naught but good report desire we to record.—A Fountain of Light.

Answer to Elmina's Questions.

Mrs. Elmina D. Slenker wishes to know why the invisible spirits of mortals, who have passed into the higher Sphere of existence and intelligence, do not give us more information, and remedies, and teach us how to relieve suffering Humanity of those contagious diseases which they are subject to.

The lady says:—

"Why are they not doing 10,000 times more good than they, at present, accomplish?"

We will answer by asking another question: VIZ.:—

Why has she not investigated or looked into the revelations which the spirit world are trying to introduce into this world?

We presume that she is not interested in the co-operation of spirit and matter; and expresses her sentiments as many others do, saying:—

"One world at a time is sufficient."

Another says:—

"There is no spirit world or future state of existence: Man is but a lump of clay, and when dissolution takes place, man, as a personality, is annihilated."

And another, a Scientific Theologian, a Rev. D. D., says:—

"If those miraculous cures of diseases are not done by supernatural power or a special interposition of God, all good men should oppose and expose it."

And another says:—

"It is the Devil trying to deceive the people, by healing the sick, and casting the devil out by the chief of devils."

This is why advanced spiritual intellects cannot give the blessings they have in store for us.

There are but few who are willing to have the Kingdom of Heaven come—which is Health and Happiness.

Friends, the ladders are let down from the Celestial Spheres, and angels are ascending and descending, bringing to earth, glad-tidings of great joy, to those who are willing to receive them—but they are in the minority. The brains of the majority are so stuffed with self-exaltation that there is not room enough to squeeze in one advanced idea.

This is our impression why the people of earth cannot be saved from physical and mental suffering—they are not willing.

If people of influence and intelligence were willing to investigate, honestly, the subject of the communion of spirits with mortals, for the benefit of Humanity, they can have knowledge according to their capacity to receive.

But the mind that is full of arrogance, prejudice, bigotry, and ignorance of the subject—10,000 spirits cannot force one more idea into that brain.

Therefore, men and women, in consequence of their stubbornness, suffer, as they have done in Ages past.

MRS. MINERVA MERRICK,
Quincy, Ill.

THE WATCHMAN.

THE WATCHMAN.

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We open our columns to the Public and invite correspondence; reserving the right to reject any communication that we deem improper to be issued in our columns. Under no consideration will anonymous letters be published; we require the name and address of the writer as a guaranty of good faith.

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Persons sending money to our address, 1073 Clifton Park Ave., Chicago, Ill., and not receiving a receipt within a reasonable time (allowing ample time for transportation to and from), will please notify us of the fact, that we may ascertain the cause of the delay; as we always send acknowledgment, of the receipt of funds, by return mail. Per Order.
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Trains for Millard Ave.
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EDITORIAL.

As Editress of a Liberal Journal, we do not hold ourself responsible for the different views expressed by our correspondents. If we should do so, we would forfeit our right to the title of a Liberal Journal. Rather do we invite a variety of expressions from those who wish to honestly express their highest conceptions of Truth, Right, and Justice. In this way, we elicit thought, one with another.

Personally, we prefer radical and reformatory views: and we invite earnest thinkers, Spiritualists, Reformers, and Liberalists everywhere, to correspond thro' the columns of THE WATCHMAN.

SPIRITUAL TEMPLE.

We have been requested to make the following announcement.—Ed.

The "First Spiritual Temple", of Boston, Mass., is nearing its completion.

No further donations are now required for the erection of the Temple, (which, is the Property of the Working Union of Progressive Spiritualists, donated by a single individual,) but subscriptions will now be received from all those who wish to aid in its furnishing and maintenance.

The estimated expenses of the furnishing is about \$50,000 which will include as the principal items: The seating of the Main Auditorium with theatre seats, and requiring 1,500, also, 2,000 seats for the other Halls, Seance Rooms, and Library; Organ, Gas Fixtures, Plumbing, Carpeting, Book Cases, Furniture, Internal Decorating, and Heating Apparatus.

Subscription books are now open to receive pledges or donations, in full payment, or on instalments, best suited to the convenience of the donor.

Parties at a distance desiring to donate may call on, or send their contributions to J. C. Street, Secretary, 275 Columbus Avenue, or to M. S. Ayer, 191 State Street, Boston, Mass.

Several members of the Union are also authorized to solicit and collect subscriptions, having books bearing the signature of the Treasurer, to whom subscriptions may be given should they call on you.

Persons wishing for further information regarding the work of the Society can receive the same by addressing the Secretary as above.

J. COMMODORE STREET, Sec'y.

The MAGNA CHARTA, which implies so much—Write to the *Lova Standard*, 853 N. Clark St., Chicago, Ill., and they will tell you all about it.—ED. THE WATCHMAN.

The Spiritual Offering, (weekly \$1.50), and THE WATCHMAN, (monthly \$1.00), will be sent to any address for one year for \$2.00.

Address, H. A. BERRY,
Editress of THE WATCHMAN,
1073 Clifton Park Ave., Chicago, Ill.
Or, D. M. Fox, Editor of Spiritual Offering,
Ottumwa, Iowa.

UNSOLICITED TESTIMONIAL.

Communicated for The Watchman

For the benefit of your many readers; and the interest and welfare of Humanity: and knowing, as I do, that many are ignorant of the higher life, and what it portends—and knowing that H. A. BERRY, (nee Cate,) can give *Psychometrical Readings* as good, if not better than any that I have ever written to: I will now give you what I have received thro' that lady—hoping that many may go and do as I have done—prove all things, and hold fast to that which is good.

Now, what I am about to relate, may not be believed by the incredulous, but, that matters not, neither pro nor con, it is the fact—and you all know that facts are very stubborn things.

Some four months ago, I wrote to H. A. BERRY for a *Psychometrical Reading*—giving her a small lock of my hair, and handwriting; and, in two weeks, I received my answer, or, in other words, my reading of Character, mentally and physically, more correct than I could have given it, at the time, myself, as some things had passed from my memory.

One thing in particular that I did not think of at the time of writing, was in regard to a premature child-birth.

In her reply to me, she said:—"There is a spirit here pointing to your writing, I see her, and she calls you father."

Now, I wish it distinctly understood, that I did not intimate anything, to this medium, in the least, but this spirit came, and wanted to be recognized by me.

Now, as the medium wanted me to reply to her, whether I could recognize that spirit who called me father, I wrote to H. A. BERRY, and said:

"Can you tell me at what age this spirit passed to spirit life; under what conditions; and what age would it be now, if it had lived?"

This is all I gave the medium.

In about two weeks, I received my answer, she, the medium, saying:—

"I do not see the spirit as I saw it before, but, in answer, I receive the following: This spirit is receiving its maturity in spirit life; it hardly budded on earth: I see what appears to me to be 27 years; I do not, at the present time, see the spirit, but I see a bright cloud, and from that cloud, I get what I have here stated: I receive the impression, as of a sick-bed, and connected therewith, are two lives, as if both were immediately concerned in this last sickness."

Now, comes the truth of this medium's statement: viz:—

Twenty-seven years ago, my wife, by over exertion, was taken sick, and I called my mother in to see her and wait on her, as my mother was well versed in that kind of sickness.

For my wife had a premature child-birth, not more than six weeks of age. My mother told me she was satisfied that it was a premature birth.

I state this for the benefit of those who think that it is nothing to take the life of their dear, helpless offspring.

Many may say, how did the medium know this?

Not that I had given her any thing that could be gathered from my language in my writing, for, at the time

of my writing, I was not thinking of the case in question.

I will here state, that it was a grand test that no skeptic can get around. And for the benefit of those who have the power of mediumship, and, especially, H. A. BERRY, they should be looked up to more than they now are.

The Christian people, as they are called, do not recognize mediums—but, if many who call themselves Christians, and yet are murderers of their dear, little children, would think and know that those children still live, they would be better people.

I know of many, to-day, who are guilty of this base deed of child-murder, and yet they are claimed to be advocates of that good book.

I, for one, would like to have such persons brought before a good *Psychometrical Reader*, or *Clairvoyant*, to have their characters read—for they think, if they only can get rid of their little, infant babes, no person will know it—but, in the light of Spiritual belief, we know that they never die. When the time comes for such persons to lay off this mortal coil, they will see—Oh! I have been a murderer of the deepest die—would to God, I had not done so!

Now, in whose hands this communication may fall to read, I say to one and all, keep your hands off from being a child-murderer, for, when you least expect it, you may have it cast in your face by the spirit who will say: "I was murdered by my parents."

Think of this, you Church-going people—stop, and ponder well, and do not condemn your more spiritual brothers and sisters, who, probably, have forgotten more, than you ever knew. Do not say to your spiritual brothers and sisters, that they are of the devil.

If you would know as well as I do, and investigate that truth, the grandest and noblest of all truths, you would not, for one moment, rest until you had investigated Spiritualism. And after you have done so, honestly, you will say, there is more in Spiritualism than I could see.

But, as long as people are led by a set of fanatical, bigoted, and superstitious preachers, that long they will be made to believe a lie: i. e., that they will be damned.

Yours for Truth.

J. H. W. MUMMA.

P. O. Box, 173.

Dayton City, Ohio, Sept. 14, 1884.

The Ladies Union, of Chicago, Ill., a Spiritualistic Benevolent Society, meets at Martin's Parlors, Wood St., corner of Walnut St., Chicago, on Thursday, Oct. 9, 1884. Ladies meet in the Afternoon, Gentlemen, in the Evening.

The *Freethinkers' Magazine and Free-thought Directory*, for the United States and Canada, is a bi-monthly publication, Devoted to the interests of Freethinkers everywhere. H. L. Green, Editor and Proprietor, Salamanca, N. Y. Terms: \$1.50 per annum, in advance, 25 cents a copy. Fee for entering your name in the *Directory* for one year, 25 cents.

The above mentioned work is a truly useful publication. Freethinkers will do well to enter their names in the *Directory* Department.—Ed.

Address H. L. Green, Salamanca, N. Y.

THE
LONE TRAVELLER,
SIR LE VERNE.

The following, is descriptive of the last earthly hours and death-scene of SIR LE VERNE, and his meeting with the spirit of his grandchild, whom he, at first, thought an earthly being, but who proved to be a spirit guide, come to guide him over the River of Death, thus, reuniting SIR LE VERNE with his long lost and cherished loved ones. SIR LE VERNE and his daughter, AGATHA, and her child, GRACIE, have long been ministering spirits to those of earth life; and are numbered in the Band of Spirit Guides who work thro' H. A. BERRY, medium and Editress.

A lone, worn traveller
By the road-side sat,
With his face in his hands,
And his staff and his hat
Lying close beside him,
On the ground—
For this old man
Had a long way come.
He was old and feeble,
Weak and poor,
Yet he had many times knocked
At the rich man's door.
Business men passing
With hurried tread,
Had no time to spend
With this living dead:
While the richly dressed lady,
In her velvets and silks,
Thought him only one more
Of the scum of the streets.
Sitting, forlorn,
And desolate, drear,
With his wrinkled hands
Thro' his silver hair:
He prayed that the Angels
In Glory, might come
To bear him onward
To his Spirit Home.
Now the stranger looks up
With a tear in his eye,
When, lo and behold,
A maiden stood nigh,
With such an expression
Of pity and grace,
That it scattered the sadness
Away from his face.
"Kind Sir," she said,
As she drew still nigher,
"There is mercy and love
In the Home up higher."
The old man bowed his head
Once more, and said—
"Oh, God of mercy!
Is this one from the dead?
I lost my AGNES
Long years gone by,
Yet, here she is with me
Standing so nigh."
At the sound of his voice,
The maiden exclaimed—

"That, Sir,
Was my mother's name."
"Thank God, at last,"
The old man said,
"I have something left
From those I thought dead."
"Ah!" said the maiden,
"I, too, am called dead,
Yet death and life
In spirit are wed.
You, Sir,
Are my Grandfather, dear,
And I am
GRACIE VER DE LEER.
My mother is called
AGNES or AGATHA,
And years ago,
She went the spirit way:
I, too, have joined her
In spirit life,
And no longer
Do we suffer mortal strife.
I am sent from the Home
That is not of earth,
To bear you onward
To the Spiritual birth.
Will you come with me,
Grandfather, dear,
And meet my mother
In the Spirit Sphere?"
"Yes, I will gladly
Go with you;
Tell me, sweet child,
What shall I do—
How shall we enter
That Sphere above,
Where sorrow endeth
In holy love?"
"Close your eyes,
Give me your hand,
And together
We'll enter the spirit land.
My mother, your child,
Whom you mourn as dead,
Will meet you,
And bless your silvered head."
"I go—
Farewell, Oh earth, farewell!
Death hath no sting for me—
'Tis well:
I go to meet my loved ones,
Thro' death set free—
Come, GRACIE,
I would go with thee."
It was said by the people
Who found him there,
That his hands
Were frozen in his hair;
That his clothes were ragged,
That he was old,
That he died in the street
From hunger and cold.
Nobody knew him—
None, him had seen—
Still less they cared,
I ween!
For none would help him
When he sought their aid:
Yet they might have known him
Had they attention paid.

The Authorities,
For the credit of the Town,
Gave him a place
In their burial ground.
They had searched
His pockets, to see
If aught could be found
Of whom he might be.
Great was the wonder,
And shame to some,
When they learned of how
Among them he'd come:
When they learned the neglect,
The coldness and scorn
They had given SIR LE VERNE,
That Wintery morn.
H. A. BERRY, Medium.

CONTRASTS OF LIFE.

Continued from First Page.

And we may here add, also by those in spirit life who are to aid in the work of Re-incarnation. In the Human, as in all species, at the age of puberty, the physical system germinates and gives off, thro' functional law, fluids which contain germinal functions intact: and yet, until they be united, male and female, they will remain inert, but, when united, if CHEMICALLY reciprocal, they at once form a vital or life activity. Hence, the new physical being is formed: and the Soul will draw its support from the receptive parent, the mother, and is confined to that mother, until birth or expulsion. The amount of Soul-power that is drawn from the father parent, will be determined by the amount of Psychic or Soul-power which is passed from the father to the mother, at conception and during gestation. This Soul-power forms an aura around the mother, the same as when a spirit is Re-incarnating. There is, then, a spirit aura, which, in the case of Re-incarnation, should not be interfered with by earthly Magnetism. And, in fact, in many instances, it is like death to the mother and child, if it be interfered with, especially, against the Will of the mother. It is sad to see how frequently mothers and their little ones must needs pay the penalty, by physical decline and death, from an interference of these spiritual laws. In many instances, where an interference is visited upon the mother, the Soul about to Re-incarnate, is prevented from doing so, and the fetus will be imperfect; and the fetus of the child will not receive its proper Soul-force, unless the Re-incarnating Soul has sufficient Will-power to counteract these interferences and again restore to the mother, the environment necessary for the development of the child-fetus: and if the child is born to the physical life, it will be lacking in Brain power—it will be idiotic or deformed. There will be, in some cases, an abnormal activity of the faculties of the Brain: while in others, will be that state bordering upon mental stoicism. In instances of the above nature, where an interference has destroyed the aura around the mother, the spiritual Soul about to Re-incarnate, will

be separated from that mother, and the spirit will receive a Psychic or Soul shock, which is always very detrimental to the spirit body, and also to the mother, if she should survive the first effects of the interference.

When the great Social and Marital systems of earth shall be established and lived up to, in accordance with the Soul instincts of the finer being:

And when the prospective mother is allowed her freedom in all things, uninterrupted by the male companion, then will the Soul-power of the newborn child be allowed its rightful inheritance; then, the people of earth will begin to receive their first lesson on Soul-life Re-incarnated.

Then, by the intuitive perceptions of the female Brain, Woman will know by what power she is environed, and will defend herself, and her Soul-labors from any outside and uncongenial interference.

Other questions will be answered in our next.

Further questions are invited.

Peace Bird's
Mission Fund.

It has been suggested by the Band of Spirits, that we establish a FUND by contribution from different persons who feel to donate what they are able, towards sending THE WATCHMAN free to those who are unable to pay for it.

Each donation thereto will be acknowledged by the Editress, by letter, to the party sending it.

Small amounts will be gratefully received, to help on the work.—EDITRESS.

The publishers of *Mind and Matter* wish to announce that they have several files of Vols. 3, 4, & 5 of *Mind and Matter*, for binding, all complete and in perfect order. Persons desiring the same should apply to L. I. Abbott, Manager, 713 Sansom St., Philadelphia, Pa.—ED.

He who loves to read and knows how to reflect, has laid by a perpetual feast for his old age.

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Any one subscribing for THE WATCHMAN, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, thro' spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor). We also give free use of Hall, Seance Rooms, Instruments, Papers, &c., to Lecturers, Mediums, and Investigators.

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Apollo Hall, 2730 State Street, Chicago.
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SPIRITUAL MEETINGS.

The Chicago Association of Progressive, Universal, Radical Spiritualists and Mediums hold a meeting each Sunday at 2½ p. m., at Liberty Hall, 213 W. Madison Street. Seats free. Public cordially invited. Dr. N. MacLeod, Chairman.

Mediums meeting each Sunday at 10½ a. m., at Apollo Hall, 2730 State St. Public cordially invited. Seats free. S. A. Danforth, Chairman.

Written for The Watchman.
THE
EARLY SETTLER
OF
LONG AGO.

(The subject of this pen-sketch was one of the first settlers of this place, who, in time, became one of the most noted and influential Spiritualists.)

He was a man who was loved and respected by all who knew him.

It is a special request of his many friends, that this Poem be published in a Spiritual Paper, in honor of his memory.—MRS. W. S. MOORE.)

Long years ago, in this clime,
There dwelt in the heart of the forest,
A man who was good to behold—
So noble and upright and honest,
A statue of artistic mould—
Like the trees of the forest around him:
And stately and tall were those trees,
Of princely and majestic beauty.

A few of those trees he had felled,
And cleared away of the forest,
Making an opening wherein to build
His cottage or home-nest.

And when this small cottage was built.

With only two windows to light it,
One room on the ground and an attic above it—

He brought to this cottage, where flowed by,

A brook and a cool spring of water—

In happy contentment to dwell,
His wife and his son and his daughter.

And oft in the heat of the Summer,
Came the farmer from his toil and his labor,

To slake his thirst from this spring
Of cool flowing water.

Year after year rang his axe
In the heart of the primeval forest;
Till orchard and meadows and wheat-fields,
In beauty were growing around him.

Year after year toiled he on,
Contented and peaceful and happy;
Year after year grew his wealth,
In abundance and plenty.

And the matron who sang at her wheel,
Ne'er thought of complaint or repining;

But only of garments to weave
For her loved ones e'er Winter's returning.

And sweet was the breath of the morning,
All laden with perfume of flowers;

And sweetly sang the linnnet and the thrush
From their homes in the green, wooded bowers.

And lo! in the distance was heard
The song and the shout of the cow-boy,

And the tinkling and jingling of bells,
And life seemed one rapture of joy.

And many long years dwelt the farmer,

And peace and prosperity
Were the fruits of his labor.

And the little low cottage was left—
To dwell in a beautiful mansion,
Where his wife was a lady of rank,
And his children were children of fashion.

But never did home seem more sweet,

And never the matron so fair,
As when she sat in the little low cot,

Winding her distaff there.

And oft did the farmer think,
As he sat in the room at night,
Of the ruddy glow on the old, stone hearth

That made the room so bright;
And the rows of half-dried venison
That hung dangling overhead,
Was another pleasant vision
That kept running in his head.

But of all the pictures painted
By the fire-light on the wall,
The picture of two ragged urchins,
Was the fairest of them all.

And the farmer sits and muses
O'er "the days of auld lang-syne,"
Till the clock in the corner is striking
The hour of half past nine.

But time has changed the pictures,
Of the shadows of long ago—
The shadow of a monument,
Now falleth on the snow.

MRS. W. S. MOORE.
Stony Fork, Pa.

REPLY to ELMINA.

Editor of The Watchman:—

I notice an article in the September issue of your valuable Paper, headed: "A few queries to C. Holland." signed by Elmina D. Slenker.

First, I say, I fail to see why the interrogatories should be thus publicly propounded to me, especially, or why it should be more incumbent upon me to answer, than any other. Nevertheless, I will try, in my feeble way, to answer.

But first beg to enquire, how Elmina knows that spirits did not, "100,000 years ago, as freely help Humanity as they do now"—and does she know that they did not?

Again, she asks:—
Why are they not doing 10,000 times more good than they, at present, accomplish?"

To this, I beg to enquire of Elmina, if she knows or can estimate the amount of good they are now doing? If not, then, where is the reasonableness of her enquiry?

I, certainly, cannot estimate the good they are doing, but of this one truth I am assured, that nothing great, grand, and good comes to Humanity, either in Science or Philosophy, but spirit power is the source from which it emanates.

Again, she asks:—
"Why do not the spirits give the secret of making the preparation they so lavishly poured on the medium's head, as recorded in Mr. Holland's article?"

I answer, they have promised to give me the same, and surely will do so, as they never fail to keep their promises to me.

I will further say that some of the safest, the best, and most effective preparations so largely used for the cure of diseases, are formulas given by spirits, and most marvelous cures are being performed in thousands of cases, every day thro'out the Country.

Our fair enquirer seems to think that if she had "followed a profession for 10,000 years, she would be so well versed in it, as to be able to give to the world some grand, new, and wonderful results."

I certainly hope so, but it seems to me, if, with all her talent to start out with and an accumulated knowledge of 10,000,000 years, she can hardly expect to be able to give any more wonderful results than the angels have given to me.

I have an accumulated amount of testimony bearing upon this subject that will astound the world when it comes to be presented to the public, as it will be. And among them, I have medical prescriptions written on my own table, by spirits, which I have myself taken, and prescribed to others, always with perfect results.

Let our fair enquirer bear this one sublime thought in mind: VIZ.:—

That no new thought was ever evolved, no new invention ever introduced to Mankind, either in Science, Art, Literature, or Philosophy but had its origin with the spirit powers. All, all is inspiration, and the Age which is now fast approaching will witness greater revelations of spirit power for the good of Humanity than the most vivid imaginations ever conceived of.

C. HOLLAND.
40 Bowdoin St., Boston, Mass.

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Please order them of Elmina D. Slenker, Snowville, Pulaski Co., Va.—Ed.

Subscribe for THE WATCHMAN.

Written for The Watchman.
VACCINATION.

The old adage that "there is no sin in committing crime—the sin consisting in being found out," will apply in all its bearings to the idea that pro-vaccinists are hugging to their bosoms, i. e., that there is no harm in infusing poison into the human system, so long as it does not kill its victims.

But if it is not a crime to destroy a human being, or to render his or her body crippled and maimed for life, with the chances of instilling the poison into other systems that they come in contact with, if this is not a crime deserving of Capital Punishment, what is?

The advocates of Vaccination may come before the public, pleading for their darling hobby, disguising it under whatsoever name or mantle they may choose to select, but, like the Popish garbs of sanctity and mystery, it will fail to cover its hideousness, for the light of "Reason and common sense" will penetrate everything not based on Truth.

It matters not how many hundred or thousands of years Vaccination has been practiced, or any other error promulgated and could count its supporters by millions—it does not make it a truth on account of its prolonged existence. And because error has been taught for Ages, is it necessary, is it reasonable, is it right or just that we should continue in that error when Reason and demonstrated facts prove the reverse?

Now, I know, and have endeavored to prove, in a series of articles published, and yet to be published in that true guardian of human Liberty, THE WATCHMAN, that Vaccination does poison the system and brands its victims by thousands, with incurable diseases, maimed limbs, and a whole catalogue of human woes; that it destroys more lives than war, pestilence, accidents, or crime, each and all of them put together. And as such, I denounce it for its evil effects, and not because I have any personal spite to give vent to; or, because I lost a darling daughter (who rotted alive) thro' its baneful effects. It is Principles—false Principles I am battling, not men or women.

For some time past, I have made this subject an especial study, I have viewed it from a medical and from a Scientific point of view, I have turned it over and over, given it the benefit of every doubt, have even tried to make myself believe, with others, that it was a safeguard against small-pox, a benefit to the human race—but the more I viewed it, the more hideous it appeared, and I was, at length, forced to the conclusion, that it was an absolute delusion, a superstition—no Science in it whatever; an error that should be destroyed, even if it was necessary to destroy the practice of its promulgators along with it, for it is doomed to fall, no matter what its age may be.

Investigation has proved it to have been an utter failure from the very first, and that every evidence was against it, and nothing in its favor.

I quoted English authorities in my last, I shall now quote German, for Germany, along with England, has

Continued on Seventh Page.

Continued from Sixth Page.

produced some of the greatest Philosophers the modern world ever saw.

I shall firstly quote Dr. G. T. Kolb, a distinguished German member Extraordinary of the Royal Statistical Commission, of Bavaria, who says:—

"From childhood I had been trained to look upon cow-pox as an absolute and unqualified protective. I had, from my earliest remembrance, believed in it more strongly than in any Clerical tenet or Ecclesiastical dogma. Open and acknowledged failures did not shake my faith. I attributed them either to the carelessness of the operator, or the badness of the lymph. In the course of time, the question of Vaccine compulsion came before the Reichstag, when a medical friend of mine supplied me with a mass of pro-vaccination statistics, in his opinion conclusive and unanswerable. This awoke the statistician in me, on inspection, I found the figures were delusive, and a close examination left no shadow of doubt in my mind that the so-called statistical array of proof was a complete failure."

The upshot of the affair was, that Dr. Kolb voted not only against compulsory Vaccination, but spoke in favor of abolishing the whole evil.

Dr. Vogt, Professor of Hygiene and Sanitary Statistics, in Berne, and, probably, the largest Collector of Statistical information in the world, entered into an examination of the figures, firmly believing that he would confirm his conviction of the value of Vaccination; he registered and abstracted the particulars of the deaths of 400,000 cases of small-pox, but was compelled finally to admit that his belief in Vaccination was absolutely destroyed.

Here is a case of a German Physician going into the question for the express purpose of defending Vaccination, and admitting his total defeat and conversion to the opposite side.

Dr. Boing, a distinguished German doctor, stung by the assaults of the anti-vaccinationists, set himself to prove its value, but admits the reverse in these words:—

"No one can lament more than I do that the results of investigation should fall out in disfavor of compulsory Vaccination. It is certainly not pleasant to be obliged to change one's convictions on so important a subject, and it is the more painful because it involves the relinquishment of a Legislative measure, by means of which we believed ourselves able to cope with one of the most fearful scourges of human society."

What a confession! I admire the man who will acknowledge himself wrong when convinced of his error, but I detest a man who stifles his convictions for fear of losing his practice or professional standing.

Allow me again to refer to Dr. Kolb. He says:—

"In the Kingdom of Bavaria, in which the cow-pox was introduced in 1807, and where, for a long time, no one except the newly born escaped Vaccination, there were, in the epidemic of 1871, no less than 30,742 cases of small-pox, of whom 29,429 had been Vaccinated, as shown in the documents of the State Department."

Every recruit of the English Army is obliged to submit to the degrading, injurious, and filthy operation known as "Vaccination."

This unpopular practice was intro-

duced by Edward Jenner, a village doctor, nearly 90 yrs. ago, as an improved method of small-pox inoculation.

In King George III's time, Parliament was persuaded to vote £30,000 to this Man Destroyer (M. D.) for this nostrum, before it had been submitted to the trial of experience.

Jenner claimed that it would prevent small-pox for life, and would do no harm.

Experience shows that it does not prevent small-pox in the slightest degree, but often does great harm, by communicating the diseases of the children from whom the matter is taken, such as erysipelas, skin affections, syphilis, &c., sometimes resulting even in death.

Mr. Geo. S. Gibbs proved, before the Select Committee of 1871 on Vaccination (London), "That the Small-pox death rate amongst the 'revaccinated' soldiers was as high as that prevailing in the civil population of the same age."

On Dec. 30, 1880, 58 young recruits were vaccinated from one apparently healthy child at Algiers. They were found to have been infected with syphilis, and every one of them was discharged from the service, their prospects in life destroyed, without receiving any compensation whatever.

This was an outrage on their rights and should have been returned tenfold by the iron hand of Justice. Those who made Vaccination compulsory on those who chose to become defenders of the Nation's honor or domain, should be the sufferers—ignorance is no excuse.

In Countries where Compulsory Vaccination is in force (tho' illegal), every recruit, as soon he has received his "body retaining fee", is absolutely under the control of the Government, and must submit to its mandates whether he likes it or not.

The first care of those in power, is to ascertain whether the new-comer has been Vaccinated or not. If not, he is at once brought before a disciple of Jenner, and the hacking, scarifying, and blood-poisoning process begins, and is repeated until the "thing takes". When it does take, it either takes a person's health and usefulness, or his life with it; for, remember, there is "no cure" for many of the diseases brought on by Vaccination.

On May 25, 1883, 68 soldiers were vaccinated in Dordrecht, Holland, by Dr. Rutgers, the military Surgeon; 7 were seriously injured in the vaccinated arm, 3 died, 3 are still suffering in the hospital, and 1 only has recovered.—(*London Echo*, Aug. 21, 1883).

In the year 1860, 30 recruits from Stockport were vaccinated at Shorncliffe, of whom 13 died with ulcerated arms.—(*London Times*, Mar. 24, 1883).

In 1864, 300 soldiers died thro' re-vaccination, at Camp Sumpter, Ga., U.S.

In Switzerland, so many soldiers have been injured by Vaccination, that it has been found necessary to repeal the obnoxious military regulations requiring the revaccination of soldiers, which was accordingly done Dec. 1882; when it was submitted to the popular vote, in July 1882, every man in a Battalion stationed at Berne, voted for its entire repeal, except one, and that one was the Army Surgeon!

This medical wise-acre probably thought that he knew more about the philosophy of the "blessed Jenneration" than did the poor, suffering victims. The truth is, he saw his money-making vocation in peril, and he strove to save it.

In Holland, the Minister of War, Weitzel, issued an order, in June 1883, making Vaccination, in the Army, no longer compulsory, but optional.

In Sweden and Norway, no soldier is obliged to submit to Vaccination.

These three States, at least, are more progressed in their ideas of Justice, than enlightened England, and Countries where this absurdity, this crime, is enforced.

Lord Hartington, the English Minister of War, lately said, in the House of Commons, in answer to a question by Mr. Arthur O'Connor, M. P., that "English recruits have offered no objections to Vaccination."

But a soldier's duty is not to object; but to obey: and Lord Hartington knows that a refusal would only consign the objector to the guard house.

That soldiers are opposed to Vaccination, is shown by a petition signed by 200 men, praying for the repeal of Compulsory Vaccination, which was presented to the House of Commons, Aug. 15, 1883, by Charles Dilkes.

This theme, with its imposing array of facts antagonistic to its claim of utility, might be indefinitely pursued, but, for the present, I will close, hoping that my feeble efforts may culminate in some good to Humanity.

As a parting word—mothers, protect your babes from these medical, human butchers—the Vaccinators.

EMANUEL M. JONES.

Philadelphia, Pa.

Written for The Watchman.

Answer to Elmina's Questions.

Reading, to-day, some of Elmina's questions, (in the last issue of THE WATCHMAN), I feel just as if I would like to answer her in my own feeble way, but feel pen and paper hardly a sufficient medium for that purpose.

Could she tell me how they are able to do as much as they have, she might enable me to answer some of her questions. Does true religion or goodness enable us to make money, or to keep it? I think not, for, if well disposed, can we turn to the right or left without there is an earnest, honest demand for it? Christ was not rich—can any one tell why one so good as he, must be held in poverty as he was?

My dear, good lady, I have in mind some of our mediums who have drawn around themselves a class of money-gaining influences—those who have, by direct spirit power, enabled them to live in luxury. I have heard the history of some—I have watched the lives of others. But it seems to bring to them a power which takes away a great part of the spirit of holiness or goodness—I do not say it is always so, but I do know of many instances.

I think every human being who is governed by spirits, and who knows the fact, attracts to themselves a class best fitted to suit the demands of their earth life, and to enable them to do a work best fitted for them, if they will use Reason, and try to develop themselves and their influences.

Now, I am poor, and a medium, and do not have money to enable me to do one half the good I would like to do, or to enjoy much here I would be so glad of. My mediumship has never brought me but little money in comparison to what I ought to have, considering the time I have spent and the strength I have given out to use my humble gift.

But ever since the mantle first fell upon me, I have been called to use it and faithfully. I have often become discouraged—for want of money been inclined, for a short time, to say, I was done—feeling that every laborer was worthy of his hire.

But your queries arouse my mother nature, as you ask why do they not bring a cure for drunkenness and tobacco. If we, as mortal wives and mothers, children all, fail to find the cure, how can we expect our dear, immortal friends to do so? I feel that some could never be cured so long as they live in the flesh—and we have evidence that they do not get freed by becoming a spirit.

Some are cured here by a kind, angel influence of earth—but, my good woman, cure comes by reaching the spirit, I believe. Some have been saved by a risen angel—one of our best workers in Boston, Mass, testifies to this, so do his friends.

I have in mind another friend whom I know was visited by his spirit mother often. I saw his own child, only 10 years of age, entranced, and with her own little arms clinging around his neck, beg for some unseen influence to aid him, until he could bear her pleadings no longer, and he begged of the weeping wife and mother to take her away—crying in an agonized spirit, "It is more than I can bear." But, sister, he bore the liquor until home and happiness were ruined, and he roams about, an insane man, to-day, but still taking his glass. He was mediumistic, and, in early life, made money with no effort. Did he do good with it? No.

Elmina asks, why do not the spirits give a remedy for Cholera and Hydrophobia? Sure, where is the Physician? We are told, Diphtheria is being mastered—who has received the light on that dreadful disease to the present extent—and how do we know from whence that light came?

Well, I have had four children, two have been cured by an unseen power, when the best medical skill has failed us. One, the angels claimed. My daughter was lame—unable to step—spirits controlled her, and thro' her own little self, cured her when a child. My son, now 13, was troubled with his eyes over five years. I have feared blindness, and only the angels know how I have suffered. He was taken to the Eye Infirmary, and we had the best of skill. I cannot relate all of his cure for want of time and space. Suffice it—I can say it in truth—his eyes are now well—and like magic they were cured.

I promised the spirit world if they would cure him, I would ever try and be their faithful servant. And I shall try to keep my promise.

Now, why they do not heal all our little ones, I cannot tell. Why they took one of mine to be an angel, I cannot tell. Why they have not given me money to live in a palace and wear my jewels, I cannot tell. But they spared my jewels, my children, and they have guided me in an humble walk in life, trying to do good. And may it help give me and mine, a mansion over there in the Eternal City of Life.

Go, my sister, go to New York. I wish I could buy some of your books to aid you, but I think you will come out all right, and be helped by your own Guardian Angels.

From a lover of Humanity.

FANNIE W. WILDER.

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